

cumcision. See Joshua 5:5. And as no uncircumcised man could partake of the passover, this involved at least to some extent suspension from both the sacraments of the Church for thirty-eight years. The elders were disciplined along with the transgressors.

Eli was priest in Israel. His sons, priests, transgressed specially in their behavior at the tabernacle. He failed to restrain them or to remove them from the priesthood. And the Lord sent to him a message of discipline upon Eli. I. Samuel 3:13. "Because his sons made themselves vile and he restrained them not, therefore I have sworn unto the house of Eli, that the iniquity (punishment) of Eli's house shall not be purged with sacrifice nor offering forever."

In the days just prior to the destruction of Jerusalem by Nebuchadnezzar we read of the writing of a prophecy from God by the hand of Jeremiah. The prophet reduced the message to writing and Jehudi carried it to King Jehoiakim. The king took his penknife, cut the writing to pieces and cast it into the fire. Such treatment of a message from God surely called for rebuke. There was no rebuke. Public opinion would not sustain it. The church officers ignored the insult to God. Then God allowed Nebuchadnezzar to take Jerusalem; and the elders and the Church and the people were all suspended from the passover for seventy years.

In the year A. D. 29, Scribes and Pharisees secured the condemnation and the crucifixion of Jesus Christ. Popular opinion was with them. The Sanhedrin, the bench of elders of the Jewish Church, coincided with the Pharisees. And from that day to this, for eighteen hundred years, the nation has been under suspension from the passover.

In the second chapter of Revelation Christ gives to the New Testament Church a warning about the neglect of discipline. To the church at Pergamos, which was tolerating the teaching of false doctrine, Christ says, "I will come unto thee quickly and will fight against them with the sword of my mouth." And to the church of Thyatira, "Because thou sufferest that woman Jezebel to seduce my servants" to evil conduct, "I will give unto every one of you according to your works."

Finally, in the eleventh of Revelation, we have a picture of a Church dead and patronized by the wicked that ought to make every Christian shudder. In it we see the two witnesses, and understand from the prophet that the two witnesses are the Church of God. It is represented as two, because it has a twofold duty. One is teaching and worshipping, the other is discipline. As long as the two witnesses prophesied (though in sackcloth and ashes) the Church was alive and safe. But (verse 7) when they ceased from their testimony, when they ceased to proclaim the truth of God and to require a holy life on the part of her members, then the beast overcomes them and kills them. And their dead bodies lie in the street of the city of wickedness.

In parts of Europe, and in parts of this country today, the testimony of the two witnesses is becoming weaker. In New York today the advocates of Church union are avowed in their purpose to base it on an ignoring of the inspiration of the Bible and of the atonement of Christ. Dr. Pritchett, of the Carnegie Fund,

and Dr. Aked are at one in announcing such a purpose. There is danger that the witnesses will cease from their testimony, and begin to substitute for penitence sociology, and for faith, civic righteousness. Then comes spiritual death and the rejoicings of the enemies of Christ.

### PREDESTINATION.

I began my ministry in the Presbytery of East Alabama in 1857. The first of October, 1858, I held a meeting at Hatchet Creek church, the annual camp meeting, in connection with the fall meeting of the Presbytery. As there was evidently much interest in the congregation the meeting was continued at the request of the elders. The congregations were large, and many manifested deep concern for their salvation. One night after preaching in the tent, I requested any who would like to spend a little time and talk on personal religion to meet me in the church immediately after the benediction. Quite a number did so.

The first person I met after entering the church was a man of some thirty-five years old or more. Very much to my astonishment, when I began conversing with him, he asked me, "Do you believe in predestination?"

My reply was, "I do, but what has that to do with your salvation?"

The next question was, "Do you believe in election?"

My reply was, "I do, but what has that to do with your salvation?"

The next question was, "Do you believe God knows all things and knows whether I will be saved or not?"

My reply was, "I do, but what has that to do with your salvation?"

He said, "Well, if God knows I am to be saved, and I am predestined and elected to be saved, it will be all right. If I am not, I can not help myself."

In reply I said to him, "You are a farmer. You believe God knows everything."

"Certainly I do."

"Do you think he knows whether you will make a good crop next year or not? He knows that just as well as he does whether you will be saved or not."

"Of course he does," was his reply."

I said to him, "Then I tell you what to do. Go home and sell your mules, don't plow your land, or plant any corn or cotton, don't cultivate your land, and you will make the best crop you ever made in your life," and I left him.

The next day after the morning prayer meeting he met me and said to me, calling my name, "I don't understand that farming operation."

I said, "Neither do I," and I left him.

He was present at the morning service. I never saw any one who appeared more deeply interested as I urged the immediate acceptance of Christ as the only hope for the salvation of any one.

Soon after the benediction he met me again, and said again, "I don't understand that farming operation." My reply was again, "Neither do I," and I left him to meet some others.

Just after the three o'clock sermon, meeting me on the campus, he said to me, "I am troubled about that